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ETHICAL STANDARDS FOR PSYCHOLOGY

The attention of our members is directed to the work of the APA Committee on Ethical Standards for Psychology. As late as 1940 a Committee on Scientific and Professional ethics was found reporting to the APA that "to legislate a complete and rigid code would be premature at the present time." This Committee recommended the creation of a standing Committee of the Association to investigate unethical practices and "to formulate from time to time rules or principles of ethics for adoption by the Association." By 1947 this standing Committee reported: "In view of the rapid growth of professional psychology, the time is clearly ripe to formulate certain guiding principles... The present unwritten code is tenuous, elusive, and unsatisfactory." In response to this recommendation, the President of the APA in 1947 appointed a Committee on Ethical Standards for Psychology.

This Committee has been at work for the past four years. Rejecting a Committee-made code, the procedure adopted was to secure from members of the APA a description of critical incidents involving ethical decisions, and to draw from these incidents a series of guiding ethical principles. It took a year to gather the incidents, which were supplied by about a thousand psychologists. The material has been divided into the following sections:

- Section I: Ethical Standards and Public Responsibility.
- Section II: Ethical Standards in Professional Relationships.
- Section III: Ethical Standards in Client Relationships.
- Section IV: Ethical Standards in Research.
- Section V: Ethical Standards in Writing and Publishing.
- Section VI: Ethical Standards in Teaching.

Each of the above sections of the code (with the exception of a portion of the third section relating to the distribution of psychological tests) has been issued in provisional form, and all are to be found in THE AMERICAN PSYCHOLOGIST between November 1950, when the first section was issued, and November 1951, when the final two sections appeared. The various portions of the proposed code have been issued in this tentative form to permit study and revision. This period of critical study is referred to as "what is perhaps the most crucial stage in the development of the code."

The APA Committee on Ethical Standards for Psychology is asking for suggestions for revision. The various kinds of critical reactions needed by the Committee are indicated in an article in the November AMERICAN PSYCHOLOGIST, which also contains a bibliography on ethics in psychology. This general request for help in revising the code has been supplemented by a letter from the Chairman of the Committee, sent to heads of psychology departments, officers of psychological associations; and such like persons, in which it is explained that the Committee needs these suggestions by April 1, if it is to use them in preparing the revision to be presented to the Council of representatives for adoption at the 1952 meeting of the APA.

The revision of the code is an undertaking to which our members have something to

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contribute and in which, consequently, they should bear a part. It is evident that the proposed code is no more than an empirical ethics, and consequently not completely satisfactory to Catholics, who look for a more adequate basis for ethical principles than group agreement. Despite this limitation, however, the code is a serious and painstaking effort which merits our assistance and support. If you have any objections, suggestions, recommendations, additions, or deletions, now is the time to propose them; it will be too late once the code is adopted. Your recommendations should be sent to:

Dr. Nicholas Hobbs, Chairman
APA Committee on Ethical Standards for Psychology
George Peabody College for Teachers
Nashville 4, Tennessee

It would be advantageous for us, as a group, to know what are the reactions of our members to the APA code of ethics. In order to make such an over-all impression possible, it is suggested that those who send recommendations to Dr. Hobbs send a carbon copy to the Executive Secretary of the ACPA. Some of you may not wish to communicate with Dr. Hobbs directly, although this would be the most effective procedure. In this event, you may send your reactions to our Executive Secretary, who will undertake to gather all of them together and on a basis of them make a joint recommendation to the APA Committee. Any recommendations which you wish to transmit in this way will have to be in the hands of the Executive Secretary before the end of March. The time interval allowed for action is rather short, and we are all busy, but if we remain silent now, we will have no justifiable basis for complaint once the code is adopted.

NEWS BRIEFS

Loyola University has expanded its facilities for clinical practice in psychology. Students now work with psychiatrists and psychiatric social workers at Mercy and Loretto hospitals under the direction of John J. Madden, M.D., head of the department of psychiatry, Stritch School of Medicine (Loyola University) and of Rev. V. V. Herr, S.J., head of the department of psychology. Experience in child psychology continues to be available at the Loyola Center for Guidance and Psychological Services, now in its eleventh year.

Doctor Helen Peixotto, formerly visiting professor at Catholic University, has been appointed a regular staff member with the rank of Associate Professor. She is chief clinical psychologist at the University... Alexander A. Morrison, Director, Vocational Consulting and Testing Division, Polytechnic Institute of Brooklyn, has been elected vice president of the New York Vocational Guidance Association... Leo F. Kuntz, of the University of Notre Dame, attended the meeting of the Indiana Psychological Association, held in Indianapolis, early in November... December 21st was the fiftieth anniversary of the ordination to the priesthood of Dom Pablo Maria Moore.

The semi-annual meeting of the Chicago Society of Catholic Psychologists was held at the Lewis Towers building of Loyola University on December 8th. The program included a report on the Barat College Workshop on Personality, by Dr. Magda Arnold and Mother Burke, R.S.C.J., and a discussion of the Psychiatrist's Role in Youth Guidance, by Kalman Gyarfás, M.D., Director, Shiel Guidance Service, C.Y.O.... The Psychology Department of the University of Detroit announces the inauguration of a new project entitled: Psychological Research Notes. This publication will be issued at indeterminate times throughout the year and will contain resumes of research completed in the department.

PLACEMENT OPPORTUNITY

WANTED: Catholic Ph.D. in Psychology. Male or female. Salary and rank dependent on qualifications. Excellent opportunities for advancement and for summer work. Write to: Dr. Alexander A. Schneiders, Director, Department of Psychology, University of Detroit, 4001 W. McNichols Road, Detroit 21, Michigan.

BOOK REVIEW SECTION

Fromm, Erich. PSYCHOANALYSIS AND RELIGION. New Haven: Yale University Press, 1950. Pp. v + 119. \$2.50.

This volume is based upon the twenty-sixth series of the Terry Lectures established at Yale University for the purpose of "building...the truths of science and philosophy into the structure of a broadened and purified religion." (Jacques Maritain's contribution to the series was published in 1944 under the title: EDUCATION AT THE CROSSROADS.)

In the present series Dr. Fromm continues in the line of thought developed in his MAN FOR HIMSELF. But there the emphasis was on ethics. Here the emphasis is on religion which the author aims to enrich with concepts and values derived from psychoanalysis.

There are five chapters to his little book. After a statement of the problem in the first chapter, the second looks at the two most eminent psychoanalytic commentators on religion, Freud and Jung, and interprets for us their positions. Freud, we are told, opposed religion in the name of ethics. His ethical ideals were high; he hoped for man a life of reason, of independence, of responsibility, of brotherly love; he hoped for a reduction of human suffering. He saw these ideals threatened if based upon the "illusions" which he alleged to be the foundation of theistic belief. Jung is briefly dismissed by Fromm. Because of a few odd remarks in which Jung affirms that his approach to religion is phenomenological rather than philosophical or metaphysical, Fromm concludes that this whole approach is vitiated--even though, in fact, there is reason to question the accuracy of Jung's own categorization of his work.

The third chapter provides "An Analysis of Some Types of Religious Experience," while the fourth examines the rôle of the psychoanalyst as "physician of the soul." Here the author contrasts a psychoanalysis which aims primarily at social adjustment and psychoanalysis which aims at a "cure of the soul." The author concludes that "the psychoanalytic cure of the soul aims at helping the patient to achieve an attitude which can be called religious in the humanistic though not in the authoritarian sense of the word." (p. 93)

In his fifth and last chapter, Dr. Fromm asks "Is Psychoanalysis a Threat to Religion?", and after answering No!, with certain provisos, concludes his book with the following rather hard saying: "Whether we are religious or not, whether we believe in the necessity for a new religion or in a religion of no religion or in the continuation of the Judaeo-Christian tradition, inasmuch as we are concerned with the essence and not with the shell, with the experience and not with the word, with man and not with the church, we can unite in firm negation of idolatry and find perhaps more of a common faith in this negation than in any affirmative statements about God. Certainly we shall find more of humility and of brotherly love." (p. 119)

So much for an uncritical outline of Fromm's dissertation. We would like to make the following points of evaluation regarding each chapter separately and the book as a whole:

As to Chapter I, Catholics can deplore with Fromm the misunderstanding between clergy and psychoanalysts---both alike concerned with the integral man. But they will recognize that this misunderstanding is inevitable what with present historical conditions of intellectual Babel reflecting breaks in tradition and separation of Western thinkers into isolated camps. It is a challenge to the sincerity of all to fill in the gaps and manfully pool resources for the high cause to which they claim dedication.

Regarding Chapter II, it seems that Fromm passes over too lightly the efforts of Jung who, among the first eminent psychoanalysts, tried, however fumblingly, to contribute to the rapprochement of religion and psychoanalysis, a task too paramount to permit preremptory rejection of collaborators in it.

The grounds for dismissal are especially inconsistent in Fromm, since his own definition of religion in Chapter III--"any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion"--is a phenomenological one. Fromm seems to take no cognizance of the philosophical possibility that revealed religion might be the superabounding gift of a Deity who had already made man the summit of his creation.

Moreover, Catholics will admit the validity of Fromm's discernment of a twofold trend in Christianity--the rule of law and the rule of love. This is part of the genius of Christianity which finds place for poor fear-driven souls frightened at their own aggressions, as well as for a more genteel and rational elite. To be sure, it would be desirable to transform as many as possible of the former into the latter, but history records a number of outstanding examples of movements doing disfavor to the average man by trying to rush him into a motivational system beyond his capacity. This is the nub of Catholic criticism of the Protestant principle of private judgment in matters religious. Even analysts have at times to tell their patients what to do, and not every person can be successfully analyzed to begin with. Our cautions in this connection, however, are not intended to excuse religious leaders from their weighty obligations as dispensers of the more abundant life for all--for which Christ came.

Accordingly, one can only applaud Fromm's description (Chapter IV) of a psychoanalysis, which aims at a cure of soul in the classic sense--a true enrichment of the life of a person, and the lessons that it provides for spiritual directors.

As to Fromm's role of prophet in Chapter V, he shares the risks of any who aspire to this role. He says hard things, many of which hurt because they apply too well. It is hoped that justified jeremiads that he voices will not be lost in the wilderness, and that he will not be entirely without honor among those who should welcome him.

On the whole, Fromm's book is a rare and valuable contribution to the difficult and important synthesis yet to be worked out between those working naturalistically and those working in a religious setting for the betterment of man. Theological specialists will find fault with the accuracy of an occasional phrase, but the basic knowledge, understanding and empathy that Fromm brings to religious believers is undeniable, and in refreshing contrast to the ignorance, prejudice and hostility so manifest among most psychoanalytic commentators on religion. There is little danger of believers being lead astray by Fromm's personal views. If they are able to comprehend the high level of his argument, they will be able to make their own critical evaluations.

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Harry V. McNeill, Ph.D.

Katz, David. GESTALT PSYCHOLOGY: ITS NATURE AND SIGNIFICANCE. (2nd Ed. English trans. by Robert Tyson.) New York: Ronald Press, 1950. Pp. x + 175. \$3.00.

Dr. Katz's book, "Gestalt Psychology," is an excellent one in which can be found, clearly and succinctly stated, the basic orientation and principles of Gestalt theory. The English translator has done an exceptional job of making the text readable. For teachers of introductory courses in the History of Psychology this book is a must. It sets up the structure of Gestalt Psychology in such a way that its spirit, the extent of its applicability and even its shortcomings are clear to the beginning student.

Chapter 19, the Nature of Gestalt Psychology, appears to be particularly important and illuminating for those students who desire to probe into the philosophical background of the various schools of Psychology.

Because Gestalt Psychology opposed the Behaviorism some Catholic Psychologists thought that, therefore, it was less materialistic. Gestalt theory, emphasizing the perceptual processes in vision, pointed to experimental evidence incompatible with Behaviorist theory. This opposition was greeted by Catholics as the beginning of a return to their position relative to the internal senses and the intellect. What was not so obvious was that the proponents of Gestalt Theory were still in the main Monists and in no way inclined to the hylomorphic explanation of the nature of living beings.

Dr. Katz has done us the service of affirming what should have been realized for a long time back, namely that Koffka was as materialistic as the worst of American Behaviorists. Behaviorism has an affinity for Newtonian Physics as its final level of explanation while Gestalt Psychology turns to the Physics of Planck and Einstein. Both forms are equally materialistic and equally inadequate to explain the richness of human personality. Dr. Katz also points out that Kohler leans toward the doctrine of psycho-physical parallelism. Perhaps it is a sign of good things to come when psychologists themselves are awakening to the fact that, despite their violent eschewing of metaphysics, they have been philosophizing all along.

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Richard T. Zegers, S.J.

Holman, Charles T. PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING.
New York: Macmillan, 1949. Pp. x + 178. \$2.50.

As the title of this book suggests, it attempts to make a synthesis of religion and psychology. Very few books have been written on the subject by impartial authors. If written by a psychologist, religion usually suffered; if written by a theologian, the psychological viewpoint often was considered as diabolical. Dr. Holman, a Baptist minister, seems facile as both theologian and psychologist.

In this work the author is successful in coordinating the teachings of Christ and the findings of modern psychology--especially the findings of the psychoanalytical school. One must not consider this attempt to be a deep, scholarly work which tries to reconcile apparently conflicting philosophies, but rather a synthesis or guide for the common man. This is a book intended primarily for a person in everyday life. It would be a superb gift for some Catholic friend who holds that all the teachings of Christ and Freud are reconcilable. It might also be useful to the psychologist who holds that religion induces a sense of guilt--for he explains in a simple manner how religion helps rather than hinders psychological treatment.

The book treats of topics that would be covered in a Mental Hygiene course--such as overprotection, domination, repression, sublimation, anxiety, depression, inferiority, sense of guilt, etc. Each of these topics is looked at from the psychological viewpoint,

and then related to Christ's teaching. Unlike some theologians, the author does not tell us that taking refuge in religion will cure neuroses, but he brings us to a realization of the natural causation of these disorders, and shows us how psychological methods should be employed to cure them. Yet, at the same time, he does not neglect the value of religion in prevention and cure.

For one not a Catholic, it is interesting to see how closely Doctor Holman guards the idea of free-will, yet, shows how early childhood influences act upon us to cause neurotic symptoms in later years. Again, he makes an excellent attempt to integrate the dynamics of repression with the Christian teaching on the nature of man.

From a theological point of view, we should be on guard for these few errors: he would lead one to believe that Christ had other brothers; he seems to consider God as a cosmic force rather than a Person; and he gives undue emphasis to the "experience" side of religion.

We must not forget that this book is for the common, everyday man, and, therefore, written in a popular, simple style. It is not extremely scientific nor profoundly theological, but an interesting, informative book for general reading. We recommend it.

St. Joseph's College for Women
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Rev. Thomas J. Kelly, Ph.D.

Murphy, Gardner (with the assistance of Herbert Spohn) AN INTRODUCTION TO PSYCHOLOGY
New York: Harper and Bros., 1951. Pp. xvii + 583.

This introductory text in psychology provides the student with "plenty of facts," selected competently from the current literature, and well organized in logical order in 30 chapters. The 99 original illustrations, photographs or line drawings, make the text attractive. The style is modern and clear.

This reviewer, however, cannot justify the use of the text in a Catholic institution. The point of view preferred by the author about "will" seems to be that "a good many people believe that this sense of spontaneity (or arbitrariness) in making a choice is illusory." (p. 132) Murphy is either ignorant of or prefers to ignore the literature on "will" discussed by T. V. Moore in THE DRIVING FORCES OF HUMAN NATURE. Instead we have a summary of a trivial experiment by Hudgins "to test the hypothesis that what we call the will is a habit which has been built up within our bodies--a habit of the sort which psychologists call a conditioned response." (p. 133)

The point of view that in intelligence "mankind differs from its animal relatives in degree" (p. 335), rather than in kind, is an interpretation of the scientific evidence also unacceptable in a Catholic institution. (Cf. T. V. Moore, "Human and Animal Intelligence," in SCIENTIFIC ASPECTS OF THE RACE PROBLEM.)

It is long past time for Catholics to have made the point pretty strongly that the work of T. V. Moore is as scientifically respectable in psychology as that of some who have currently chosen to ignore it, v.g., Boring, Woodworth, Murphy.

Basically, it seems to this reviewer, Murphy's psychology is a kind of assumed neurological mechanism, a Gestalt flavored materialism, never put crassly, but tainting all his thinking, especially his thinking about learning. He writes on this subject in the tradition of Thorndike, rather than with the current emphasis of Anderson, Brownell, and McConnell.

In the chapter, "Culture and the Individual," the author seems quite innocent of any real sympathy for or acquaintance with the content or importance of Christianity. See also: "The saint, the timid soul, the bootlicker, and the kowtowner...." (p. 126)

There is no mention of E. K. Strong's work with interest inventories, but there of Kuder's. Also in the Glossary and Index, Thorndike's initials should be E. L., t R. L.

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ltimore, Maryland

Henry R. Burke, S.S., Ph.D.

Michael, Salvatore G. IMPROVING PERSONALITY AND STUDY SKILLS IN COLLEGE.
Milwaukee: Bruce, 1951. Pp. xiii + 304. \$3.00.

This book will be welcomed by college students who desire to improve their personalities and study skills. It is satisfying to see that Dr. DiMichael emphasizes the relationship of attitudes, desires and life goals with study skills and habits. Too many books have presented suggestions for improving either personality or study skills t have not made students aware of their interdependence.

The book is well organized in three parts. Part I contains four chapters dealing th college opportunities and life goals. These chapters aim to instill in the student desire to think through his basic reasons for going to college, and to make him realize at his attitudes, desires and ideals will influence the possible benefits of his college education. Chapter IV, "Choosing a Life Career Intelligently," helps the student consider various careers and to analyze carefully his motives, interests, and aptitudes, in selecting his life work.

Part II is devoted to a discussion of procedures, skills, and practices which contribute to the development of a well-adjusted personality. These chapters consider: 1) the psychological factors which characterize satisfactory social participation, 2) the social relationships in family life, close friendship, and serious "dating," 3) personal hygiene, both mental and physical, and 4) the development of a philosophy of life.

Part III presents procedures for the improvement of study skills. Definite suggestions are presented for how to read faster and with more meaning, how to take notes, and make outlines. Chapter XIV and XV have many practical ideas for students. This section would have been strengthened by the addition of a bibliography of work books for students requiring further practice materials. The bibliography at the end of Chapter XI lacks recent books and articles on improving rate of reading that would have been useful to students.

No mention was made of mechanical aids such as the TDC Reading Rate Controller and SRA Reading Accelerator as methods of increasing rate of reading. These machines have been found efficient as means of increasing speed and decreasing regressions. However, it must be remembered that although these mechanical aids are extremely useful they are not essential.

The best chapter in the book, in this reviewer's opinion, is Chapter XVI, "Developing the Habit of Critical Thinking," as this is an ability so often found lacking not only in college students but in adults.

The quizzes at the end of each part are an addition to the book and will be useful to the student in analyzing his own strengths and weaknesses. The discussion questions provide a means of stimulating class discussion.

I feel that this book would be very helpful to teachers who conduct orientation courses and particularly for students taking "how to study" courses. I recommend this book not only for college professors and college students but also for high school teachers interested in preparing students for a successful college career.

atholic University of America
Washington, D. C.

Katherine G. Keneally, Ph.D.

Marx, Melvin H., editor. PSYCHOLOGICAL THEORY. CONTEMPORARY READINGS.
New York: Macmillan Company, 1951. Pp. xi + 585. \$5.00.

This book begins with an introductory essay by the editor on the general nature of theory construction, written from the operationist and logical positivist point of view. The remaining twenty-two papers in part one are selected to illustrate various aspects of theory construction in psychology. The twenty-four papers in part two are excerpts from the basic classics of contemporary psychological theory. On the whole, the book gives an accurate picture of the present situation in theory construction and in psychological theories. In the hands of a well-informed teacher, this book could serve as a stimulating survey of contemporary theory; under less favorable conditions it could also generate scepticism or confusion.

To date, most of the work on theory construction has been done from the positivist point of view (for the practitioners of "analysis" are not as free from positivism and naturalism as they would like to believe). Much of this work is good as far as it goes, but it is incomplete. Those who could complete it frequently are satisfied with vague generalities, while the major lines laid down by M. Jacques Maritain have not been taken up by others and developed in detail. Psychologists may plead that this is a philosopher's task, but this reviewer is of the opinion that this task will never be completed without cooperation between philosophers and scientists. Yet the tremendous importance of this task should serve as a challenge.

Saint Louis University
Saint Louis, Missouri

George P. Klubertanz, S.J.

BOOKS RECEIVED FOR REVIEW AS OF DECEMBER 15, 1951

- Anderson, C. M. SAINTS, SINNERS AND PSYCHIATRY. Philadelphia: J. B. Lippincott, 1951. Pp. ix + 206. \$2.95.
- Anderson, Harold H. and Anderson, Gladys L. (Eds.) AN INTRODUCTION TO PROJECTIVE TECHNIQUES. New York: Prentice-Hall, 1951. Pp. xxiv + 720. \$6.75.
- DiMichael, Salvatore. IMPROVING STUDY SKILLS AND PERSONALITY IN COLLEGE. Milwaukee: Bruce, 1951. Pp. xiii + 304. \$3.00.
- Helson, Harry (Ed.) THEORETICAL FOUNDATIONS OF PSYCHOLOGY. New York: D. Van Nostrand, 1951. Pp. xix + 787. \$7.25.
- Holman, Charles T. PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING. New York: Macmillan, 1949. Pp. x + 178. \$2.50.
- McKenney, Charles R., S.J. MORAL PROBLEMS IN SOCIAL WORK. Milwaukee: Bruce, 1951. Pp. xv + 131. \$2.50.
- Kelly, Otis F. and Good, Frederick L. MARRIAGE, MORALS AND MEDICAL ETHICS. New York: P. J. Kenedy, 1951. Pp. xvi + 202. \$3.50.
- Zilboorg, Gregory. SIGMUND FREUD. New York: Chas. Scribner's, 1951. Pp. 132. \$2.00.

THE AMERICAN CATHOLIC PSYCHOLOGICAL ASSOCIATION

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